ne the pestylence seasyd. ¶ Also for syne
reygned in the people hydous Pestylen/
th ben taken: as Was sheWed of Jheru/
n/as telleyth Vincēt in speculo historiali:
Eusebeus telleyth the same Wherfore eue
ery man in What [illegible] What state he be/
[illegible]synne thorugh hertely sorowe/ a
contrycion askynge of god meekely mer
cy and forgyuenesse entyerly With shryfte of
the mouthe and satisfaccion doynge/ a penaunce
for synnes/ then he putteth aWay the cau/
se of pestylence/ the in case is Vengeaunce ta
ken for synne. And sothly sayyng We ought
to deme lyghtly of godes preuytes/ this
may be Well one cause of this hydous pesty/
lence/ that now We is reygnynge. ¶ Also they
Wenten generally in this realme/ and sothe it is
Wel many tokens ar sheWed that mē lykely
ben/ that synne is cause in partie of this pe/
stilence/ as the corrupte ayre and the Venom
ous/ the Whiche Was caused by a Coniūc/
cion of Saturne and Jouis: The Whiche
mettes theyr Werkynge Within se We pe/
ple and the malyce of the Conjunction and

kynge of that Coniunction/ & of other synne
Was more pyncipally in the synne of mans
kynde: than in the synne of another manet of
beest. But the Worst kynge of other Coniunc-
cions dyuers are before hande/ had they Ver
kynge in the sygnes of other beests/ and theyr
influence in the Complexions of them.
¶ And therfore the malyce of the coniuncti-
ons Was cause Why that the moren fell of su
che beests more than of other that tyme/ But
this coniunction aforesayd/ the Whiche Was
Wroughte/ more pyncipally in the synne of
mankynde/ more then of any other/ Whose
venom & malyce yet reygnynge/ is the cause
of corrupcion of the ayre/ the Whiche ayre cor-
rupt is cause of the Pestylence that now be is
reygnynge. But neuertheles if all so be that
it be impossible by all Phylosophers that the
Element of the ayre shuld in his owne kyn-
de/ and in his owne substaunce be corrupte/ or
ellys infecte: sythen it is symple & clene in his
substaunce Wroughte Without any venom or
corrupcion. Neuertheless yet by the Waye of
[illegible] humours [illegible]

y man / bothe lernyd and leWde / tyche
e may the better Vnderstande it / and do
nfter . And so euery man / Woman / and
de / to be theyr oWne Physycion in tyme of
e / agaynst the Vengeaunce and corrupci
f the Pestylence / that noWe is reygnyn
With other diseases many moo. And this
tyse for the Pestylence is denyded & par
in thre parties / and consequently ensueth
Vii. dayes With the Planettes / With the
ures and exposicions of the .vii. Sygnes
yded by the .vii. monthes of the yere / With
remedyes for many dyuers other dyseases
t hurteth and greueth the body of man.
And the firste partye of this Boke tellyth
erse causes / hoWe the Pestylence may be
ndred. ¶ The seconde partye tellyth hoWe
n / Woman / and childe: shall preserue and
e them selfe from the Pestylence / If so be
t man / Woman / or childe / be curable that
leth therin. ¶ The thirde partie tellyth the

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Quem Ric. Trymnel S.S.T.Bac:
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navit. Anno Dom. 6 5 2.

se the Element of the ayre that is Pestylence
corrupte/ infecte nouther man/ Woman/ nor
childe/ but suche as hath suche Venomyd and
corrupt humours Within them selfe disposyd
to the same / the Pestylence therfore in suche
tyme that suche pestylence ayre reygneth in.
After dyuersyte of Venomous humoure and
corrupcion in men reygnynge. And thoughe
the Worknynge of the Venomous Pestylence
ayre or dyuers syckenes & perylles gendred in
man/ Woman/ and childe. And this alteraci-
on in kynde is Broughte/ by the malyce and
influence of the Conunction aforesayd/ the
Whiche malyce of Coniunction/ is lykely to
be cause of many other Wonderfull Alterac-
ions betwyxt kynge and kynge/ lorde and
lorde/ man & man/ Woman & Womā/ father
and sone/ brother and brother/ & many other.
Also it is lykely to be cause of disposynge of
lordes out of lordshyppes/ and inhaunsynge
and in hyghynge of knaues. And empurys

thynge. Also distroyinge of many sectes/and principally of the Sarazyns secte: & of many other Wonderfull sykenesse. Also the syme of holy Churche is lykely to esse/ and dyuers states to ende/ & therWith many thynge is lykely to fall/ by the iugement of Astronomy/ the Whiche I Wyl nat Wryte for dyuers causes. But knoW it Wel al maner of men that these thynges: I reherse nat as thynges tolde by Prophesy/ but as conclusions folo Wynge and sheWed by Astronomy/ & also by Astrologye / For as declareth Ipocras in his boke that he made de Epidimia / there shall neuer Fesycion be treWe in Worknynge: ne sure practisour of Phesyke/ but he Worke and practysse by reWles of Astrologye and of Astronomy. For Ipocras sayth that it is impossyble that a man shall cure a syckenesse / but if he knoWe the cause of his syckenesse/ there is some syckenes that is causede by mouynge and Worknynge of the bodyes aboue/ the Whiche a man may nat knoWe Without Astronomy

Here begynneth the firste partie of this
ke: that sheweth dyuerse causes howe t
Pestylence may be gendred. Capitulo. i

Onsyderynge that this t
tyse is veray nedefull / a
necessary agaynst the syc
nesse of the Pestylence: A
for a cõmon welthe (a hel
of the kynges lyege peop
I Thomas Houlton doctour of Diuin
of the ordre of the Frere prechours: The w
che for to gather moueth me for dyuers cau
The one is prayers of myne owne brethre
Another is cause of prayers of many w
thy gentyls. And another is compassion th
I haue of the poore people / that was and
dystroyed euery daye therby / for defaute
helpe. And the fourthe cause that moueth
moste of all / is pure conscyence / for euery c
sten man (a woman is bounde / by the la
of cõscyence: And they knowe they euery

:t coꝛ cum voce consonet / vt sas
icium. Iesu salus peccantium
ris pꝛecibus: sis directoꝛ errau-
ꝛce nostris actibus. Nomen tu
uniat / pꝛeseruans a periculis:
perficiat / amotis culpe maculis
iste sit gloꝛia / fulgens hoc sacro
noꝛ tuus sit latria / iesu benigne
s loꝛia tibi domine qui natus es
: cum patre et sancto spiritu / in
a secula. Amen.

npletoꝛium. Hymnus.
nia choꝛus domini. Sicut in die
nthecostes sed in fine ponantur
rimi versiculi post Athanatos
us his. Signatur iesus. Sint
s. Amen. Ad matutinas. Hyᵖ.
us dulcis memoꝛia / dans vera

lumen mentium: excedis omne gaudium et omne desiderium. Nec lingua potest dicere/nec littera exprimere: expertus nouit credere/quid sit iesum diligere. Iesu rex admirabilis/et triumphator nobilis: dulcedo ineffabilis/totus desiderabilis. Mane nobiscum domine/nos tuo replens munere: pulsa noctis caligine/tua pasce dulcedine. Gloria tibi domine/qui natus es de virgine/cum patre et sancto spiritu/in sempiterna secula. Amen. Ad laudes. Hy.

Iesu auctor clementie/totius spes leticie: dulcoris fons & gratie/vere cordis delicie. Iesu decus angelicum/in aure dulce canticum: in ore mel mirificum/in corde nectar celicum. Iesu flos matris virginis/fauus nostre dulcedinis: decus humani generis/da lucem veri luminis.

Iesu sole fulgidior/et balsamo suauior

ıxit egra medicū. ☩ie chzistus
rit speciali gratia: quia multum
t dimittuntur vicia: chzisti quā
it facta est pzenuncia. ☩ loria ℟
qui paschalis hostia agnus moz
o victoz die tertia: resurrexit cū
ɔztis ferens spolia Amen.

ırnum. Hymnus.

nauit oztularum et hoc sane cre
seminauit enim granum quod
cecidit linguam nouit et nō ma
a chzistum indidit. ☩on agno-
latentem imagine mētis agrū
colentem semine / sed cum eam
ignauit nomine. ☩ec a iesu ie-
sublatum conqueritur: iesum
tem gerit iesus pzesens queri-
n colit mentem serit iesus nec p-
esu bone iesu pie quid te mon-

bus nostris acquirere vt septem dona spūs-
sancti de tua gratia percipere mereamur.
Septem sacramēta ecclesie vna cū duode-
cim articulis fidei firmiter credere ⁊ septē
petitiones in oratione tua ad laudem quam
deuote dicere acetiā decē p̄cepta digito dei ī
scripta vna cum quinq; sensibus nostris fir
miter custodire: concede ergo dñe ieshu xp̄e
vt isti psalmi cum intercessione omniū san-
ctorum obus nobis proficiant ad salutē in
hoc seculo et ad verā penitentiam faciēdā
atq; ad remedium pene euitande in purga
toria nocion ad vitam faciant nos peruenire
re eternum in celi gaudio. Amen.

¶ Explicit psalterium cum antiphonis do
minicalibus ⁊ ferialib⁹ suis locis insertis/
vna cum hymnis ecclie Sar. et Eborac̄n.
deseruientibus. Impressum per me vnū

terana traxit in montana gresi
rosam matutinam tibi iubilam
lebramus hec tua festa. O oce
exaudi de celis que te nūc horat
rat potens regina gratia diuina
festa. O mediatrix orbis repa
angelorum salus infirmorum
narum hostem animarum rep
Sit benedicta trinitas inuict
beata virgo coronata meruit tr
tris sui nunc et ī euum. Amen.

maria magdalena. Ad vesperas

QOllaudem⁹ magdalene
et gaudium: sonent voc
ne de concentu cordium: vt con
lomene turturis suspirium.
rens conuiuarum turbas non
des vnxit lachrymarum fluuio
it: crine tersit et culparum ven